# THE PACIFIC

A religious and family paper

Volume LIII. SAN FRANCISCO, OCTOBER 8, 1903 Number 41.

Pacific Theo Sem
Reading Room

## THE ETERNAL GOODNESS.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed state my spirit clings:
I know that God is good.

The wrong that pained my soul below,
I dare not throne above:
I know not of His hate—I know
His goodness and His love.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the Silent Sea
I wait with muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—John Greenleaf Whittier.

# THE PACIFIC

*Established 1851.*

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:
Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.


## Some Hints.

Prayer reaches heaven quicker if winged in praise.

Give us "evergreen" schools and never green teachers.

Give your best to God who made you, and your best will not be bad.

Do not be satisfied with believing that the Bible was inspired, but rather believe that it is inspired.

Even the tomb of Jesus Christ did not make a period in his wondrous life; it was only a comma.

The man that thinks that "anything will do" will not trouble himself to do anything well, and he is the first to lose his job.

It is said that a cannon must weigh one hundred times as much as the projectile, lest it kick harder than it shoots, and be more dangerous behind than in front! In other words you cannot shoot a cannon ball out of a joint of stovepipe. This is a pointer for some good illustrations.—Evangel.

If I had not the constitution of a tiger, I should long ago have been in my grave.


BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President
A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.
Address for catalogue, etc.
PROF E. C. NORTON, Ph. D., Dean.

FRED WILSON,
MERCHANT TAILOR.
Fifteen per cent discount to Clergymen.
610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO. - - CAL

Pacific
Theological Seminary
REMOVED TO BERKELEY
Seat of University.
Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV. J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffitt & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

"DOMESTIC" THE LIGHT RUNNING
Pre-eminently the Sewing Machine for Family Use.
Standard PAPER PATTERNS
Highest Perfection
Lowest Prices
Send for Catalogue.
J. W. Evans, Agent
1021 Market St., San Francisco
(Near Sixth.)

H. Le Baron Smith
The American Tailor
I have great values in ready-made clothing, and overcoats ready-made.
320 Bush Street | Above Montgomery
*15 per cent to clergymen*

G. P. Prechtel | Lena M. Snook | G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

ORANGE GROVES
IN REDLANDS
BUSINESS BLOCKS, HOUSES & LOTS
For Sale at Lowest Prices.
Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS
Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address
JOHN P. FISK
First National Bank Building, Redlands, Cal


## Taking Walks With God.

A little child gave a most exquisite explanation of walking with God. She went home from Sunday school, and the mother said, "Tell me what you learned at school." And she said:

"Don't you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day he went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.' And he went."

That was true. Enoch had become so familiar with God that he "just went in and stayed."—Rev. G. C. Morgan, D.D.

The man who sees no imperfections in the Church is as far astray as he who sees nothing but imperfections. The welfare of the church demands searching solicitude, and such will reveal deficiencies. But it does not follow that all is lost, or that the former times were better than the present. The Church is a God-established factor for the saving of the world, and to lose faith in it is to charge omniscience with a tremendous error. It furthermore ignores the fact that all institutions concerned with the race partake of human frailty. Not government, or commerce, or education, or family, is without its blemishes. Consistency is a practical virtue as well as a poetic jewel, and efficient service seldom springs from sweeping criticism or blinded radicalism.—Rev. Carl G. Doney.

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 8, 1903

## THY RECOMPENSE.

His thoughts are as thine own; nor are his ways
Other than thine, but by their loftier sense
Of beauty infinite and love intense.
Work on. One day, beyond all thoughts of praise,
A sunny joy will crown thee with its rays;
Nor other than thy need, thy recompense.

—George MacDonald.

## THE EDITORIAL TRIP IN WASHINGTON.

This trip began at Portland, or rather as soon as the boat for The Dalles swung out of the Willamette into the stately Columbia not far from Vancouver. Thence for nearly eighty miles the eyes were gladdened by the beautiful scenery on the Washington as well as on the Oregon side of that mighty river—scenery surpassed in picturesqueness and grandeur nowhere on the continent. There may be that which is more sublime, but for beauty and sublimity combined the view from the Columbia is scarcely rivalled anywhere from ocean to ocean.

The evening train from Portland, taken at The Dalles, landed us in Walla Walla at early morn, where time was had for a visit to Whitman College before going on to Dayton, where the Washington Association was to meet in annual session.

Beautiful for situation is Whitman College! And it was an inspiration to look on the bright faces of the young men and young women in that educational institution and to be even for a brief time in that atmosphere in which their lives are being moulded for usefulness.

How nobly Cushing Eells planned when he designed this institution as a memorial to him who saved "the Oregon country" to the republic! In this way Marcus Whitman will have one of the most enduring of monuments. He will live ever in the lives made serviceable within the walls of that Christian College.

Our Washington correspondent has reported the meeting at Dayton. Although not largely attended it was one which will undoubtedly be productive of good among the churches. Steps were taken there for the inauguration of certain measures which cannot fail in their outworkings to strengthen the Christian living of many. Notably is the effort to establish family prayer in more homes throughout the State. Tennyson says, "More things are wrought by prayer than this world dreams of." And long before him another, one who stood close to the Master in the early days of the Church, said that the fervent prayer of the righteous availeth much in its working. There are living today all over the land thousands of men and women who can testify that the family prayers in their early homes were a great influence for good in their lives. The custom is not observed as it once was, and to bring it about once more would open up mighty streams of Christian influences. It would make an epoch in the church.

It was gratifying also to see steps taken toward such comity arrangements with other denominations as will if successful stop the multiplication of churches in communities already well supplied.

The hearty endorsement given the movement for the affiliation of the United Brethren, Methodist Protestant and Congregational churches was encouraging also. We believe that this is an important movement and we trust that through it there may come ultimately and before many years have rolled around, the organic union of these three denominations. It would be for the good of man, to the glory of God.

Dayton is one of the prettiest towns in eastern Washington. The Congregational church work there is in excellent condition under the direction of the Rev. John D. Jones, who has lead the people in the building recently of a handsome church edifice free from debt. We shall always remember with pleasure the few days spent with our church people at Dayton and follow with increased interest the progress of the work in that place.

The Sunday following the meeting of the Association at Dayton was spent in Spokane. What changes a dozen years or more will make in a growing city! Away so long from Spokane it was not easy to pick out old land marks. The First Church, now called Westminster, does not stand where it first stood. A handsome stone edifice has taken the place of the old frame building to which we wended our way in 1886, and the organization is one of large influence in the city whose population has gone up to at least fifty thousand. Dr. Wallace has led the church into most excellent conditions during the three or four years of his pastorate, and pastor and people, united and harmonious, believe that a great work lies before them. Opportunity was given on Sunday morning for a ten minutes talk concerning The Pacific and several new names were secured for the subscription list.

In the evening there was similar opportunity at Plymouth Church, where the Rev. C. R. Gale is pastor and there was response there also. Plymouth Church is nicely located on the north side of the river, only a few hundred feet from the county court house; a beautiful and commodious parsonage was completed a few

months ago. The chapel, built some years ago, is sufficient for the needs yet today, but a large corner lot free from debt, lies next, on which will be erected in later years the permanent home of the church. Fortunate in its first pastor, the Rev. William Davies, now of Los Angeles, this church is fortunate also in its second, the Rev. C. R. Gale.

The other Congregational churches in Spokane are well located, and planted as they are, a good work may be expected from every one of them. Pilgrim, ministered to for some time very acceptably by the Rev. T. W. Walters, whose good work has gone into so many of the churches in eastern Washington during the last twenty years, is pastorless now. But a pastor is already in view. Mr. Walters will supply at one or two points for a few months and will then make a visit to his old home in Wales.

The visit to Spokane was necessarily brief. No churches were seen except the two first named. The visit was made especially pleasant by the courtesy and kindness of the pastor and certain friends whom we had not met for several years.

Monday, September 28th, was spent at Ritzville, in the pleasant home and companionship of the Rev. and Mrs. F. V. Jones, formerly of California. A more beautiful little church than the one at Ritzville cannot be found on the Pacific coast. The edifice is such as to induce to worship as soon as one enters. Would that there were more such churches. The building was erected during the pastorate of the Rev. Frank E. Whitham; and certainly for such an edifice pastor and people are worthy of special commendation. Inviting both within and without, it is indeed a "rock in a weary land." The building cost about $8,000. Ritzville is a thriving town, having tributary to it a very fine region for the growing of wheat. There are many beautiful homes and the church is well supported. When the new building was erected the old one was changed into a parsonage. Pastor and people are happy in the work which is an enlarging one. Since Mr. Jones went there six months ago there have been twelve accessions to the membership, five of which number came on confession of faith. The church is being led in the matter of benevolences as never before. The indications are that the contributions to the different Congregational societies will aggregate not less than $150 this year, over against only a few dollars last year. So the horizon is widening; and the Ritzville church will realize, as others have, that all this is as bread cast upon the waters, returning after many days.

In connection with his work at Ritzville Mr. Jones has undertaken a much needed work here and there in the surrounding country. For some time he has been going out several miles and has been holding services in two school houses. Several times he has gone as far as twenty miles from town, and then it has been necessary for some one else to conduct his evening service in Ritzville. One Sunday school has been organized and two others will be organized during this month. The country regions are neglected thereabouts and elsewhere in Washington. The Methodists do not minister to the country people as formerly, and so there is a field white unto the harvest for any denomination that can care for them. Fortunate the churches which do carry to them the gospel! After a while they will move into the towns with a competency, and will in return help those who have extended in their isolation the helping hand to them. From these farm homes will come also many of the strong men of the future, and it is for the church to see to it that they are trained in righteousness. So shall the Kingdom come and the will of God be done on earth as in heaven.

But just how to care for those country regions will be one of the problems of the near future. No pastor can go on doing for any great length of time what the Ritzville pastor is doing.

Sprague was visited next. Here the Rev. G. H. Wilbur, formerly of Soquel, California, is pastor. Since his coming to the church a year and a half ago thirty-four have been added to the membership. A hearty welcome was given the unannounced visitor from California in the pleasant parsonage home of Mr. and Mrs. Wilbur, and with the help of the pastor several new names were added soon to our subscription list.

In Sprague are marks of the good work done for so many years in Washington by Father Eells. The ground on which the church and parsonage stand was donated by him. The church is prospering under the leadership of Mr. Wilbur. Last week electric lights were placed in the church building. Sunday a series of evangelistic services was commenced by the evangelist G. A. Fair.

---

Railroad switchmen with one hundred and fifty dollar watches, and with many gold coins of large denomination jingling in their pockets, are not very numerous in San Francisco or elsewhere. And there is a less number of such now than there was a week ago. One who started out one night last week thus equipped was found the next morning sleeping in the gutter. He had taken some wine, it is said, somewhere along the Barbary Coast rout and soon his mind was a blank and his pockets ditto. Policemen think he must have been given some "knock out drops." But, be that as it may, the wine without the drops is a pretty sure "knock out" for most people who indulge in the use of it. The total abstinence course is the only safe course. The use of any drink that intoxicates is, with very few exceptions, detrimental. It "knocks out" to some extent every person who uses it and it ruins practically a very large majority of those who have to do with it. As of old "wine is a mocker." The noted Indian base-ball player of Oregon realized this when after a drunken spree in Portland a few days ago he was so ashamed of himself that he declared he would not play ball in Portland any more, but would

return to the school for his people at Chemawa. His education will not be completed until he learns and practices abstinence from intoxicants. No man is fitted for the battle of life who stands in with the great "knock out" agency of the world.

## Notes.

A furnace will be placed soon in the new building at Dayton.

Westminster Church, Spokane, is raising a pipe-organ fund. Last week about $225 were added to it.

At Ritzville the pastor hopes to be able to so enlist the business men of the town as to have ere long a gymnasium building for the young men.

The church building at Tekoa is being repainted and is being repaired throughout. The Rev. W. H. Atcheson is pastor.

The Rev. J. B. Orr goes from Wallace, Idaho, this week to Seattle to take charge of the West Seattle church. The new building at Wallace was dedicated Sunday, September 27th.

In proportion to membership the church at Ritzville is now the banner church in Washington on the subscription list of The Pacific. Not one person who was asked to subscribe turned us away empty, and others are to be interviewed yet by the pastor.

Greatly to be commended is the man who has seen to it that Plymouth church, Spokane, has two fine lots on the corner adjoining the present building on which to build when the need shall be. They were donated when they might have been sold for $6,000. And the lot for the handsome parsonage! That was from the same source. May his kind multiply! Quaker blood is good blood.

The trip is not ended yet. This last note is written as the train draws near to Pasco on the Columbia. Years ago there could be seen here and there in the northwest the inscription "Keep your eye on Pasco." It wasn't any easy thing for the traveler to do as he passed through that town. There was usually too much wind and dust. But the writer wishes today to fix his eye on Pasco. And this letter must be mailed there. More accordingly next week.

And what fault have we to find now with the churches of Washington thus far? Many of the members do not realize the value of the church paper in the home, nor its value to the denomination of which they are a part. Only to a limited extent have they been brought to see that the church paper has helped mightily to make the Congregationalism which is blessing them today; and not a few of them can turn its editor or its representative away as easily as they can a book agent or the representative of a secular paper. It ought not so to be. It cannot be if their own highest interest, the interest of the Congregational fellowship and the church kingdom are to be met.

The Rev. John Reid, Jr., has taken charge of the Second Church of Tacoma, formerly known as the East Tacoma Church. Mr. Reid is a brother of David Reid, the evangelist, quite well known all along the coast for his good work among the churches, and who is now a general missionary among the churches of Washington under commission from the Home Missionary Society. A much loved brother wherever he is known! The present writer first knew the Rev. John Reid, Jr., at Port Townsend in 1886, where he was in charge of the Presbyterian church. He is an able preacher and good results may be expected from his efforts in Tacoma. The father of these two ministers is also a minister, the Rev. John Reid of Victoria, British Columbia, but is not now in the regular and active work. It is worthy of note that the Rev. David Reid, who has been the instrument used of God for the strengthening greatly of not a few of our coast churches, was led to come to the Pacific coast some years ago by reading an article in The Pacific setting forth the needs here. Thus has The Pacific in one way and another entered into coast Congregationalism, helping to make it what it is today.

## Acorns From Three Oaks.

### Aloha.

### A Memorable Baptism.

On the second Sunday in June, 1864, a group of happy people were gathered on the banks of the Cannon river at Northfield, Minnesota. There had been a great and genuine revival of religion in the town and fourteen of the converts preferred to be baptized by immersion. The tall evangelist, Rev. H. H. Morgan, had returned to the scene of his gospel triumphs and pastor and converts greeted him with gladness. In a graceful bend of the beautiful river, under a blue sky and arching elm trees, with earnest prayer and inspiring song, the service went on. The baptism was real and reverent. Not more so than the sprinkling of a young man, (who afterward proved himself the hero of the Younger and James raid when the sainted cashier, Heywood was murdered) at the riverside, the consecration of children in the open air, and the subsequent baptisms in the church of those who preferred indoor sprinkling for themselves and their children. The young Oberlin theologue, ordained in the emergency and urgency of the church, was glad indeed that he had been theologically cradled in the air of Oberlin liberty. The lessons learned by him as the venerable Doctor Morgan used to immerse such of President Finney's converts as chose to be immersed in a great wooden tank outside the old brick church were of use to him. I think it is sober truth to say that an anti-immersionist in the pulpit of the Congregational church would have driven most of the converts to the Baptist church. As it was they came in a body to the church of freedom and gave it such numbers and such prestige in the state as helped it win the prize of the college for which the churches competed. It was all God's plan and for it Father Goodsell came to Northfield and planned, and paid, and prayed.

### Music.

In that group of converts was a lady who, living in the Santa Cruz mountains and belonging to a Presbyterian church, calls that boyish theologue "my old pastor." You young parsons may live to call such words "music" some day. Her husband, though a kindly friend and good citizen, did not feel that Christ's invitation was for him. In course of time the old, old story was told him as a mountain ranchman which had been told him by his boyish friend on the prairies. His friendly heart used the words, "my old pastor," but he timidly shrank from accepting and confessing the Savior. Once, under faithful pressure he held up his hand, calloused by honest toil, and said, "You can be a scho-

lar and a Christian, but what can a man do with a hand like that? Vainly was he told of Him who wrought amid the fragrant shavings of the carpenter's shop at Nazareth, who earned his bread in the sweat of honest industry, whose tired hands pushed saw and plane in proof of his identity of interest with toiling men everywhere. But love that has held men where blizzards blow at "forty degrees below zero" is not dried out by California's sweet sunshine. There came a day when age, sickness, pain, the pressure of failing strength and the thought of eternity, used by the Spirit of God, broke down my friend's heart. To the loving question, "Have you not resisted love long enough?" came back the answer, "Oh, Brother, I've stopped resisting and my heart is full of peace." Music! You understand pastor brethren. There were no raptures! Sick men cannot talk much. Wise pastors do not crowd expression. But hand-clasps, and shining tears, and choked voices, and the looks of love and peace of human faces tell. Music!

### A Pleasant Country Funeral.

Not to me was given much pastoral fellowship. My friend had just strength to sign honorable business papers and I whispered him with a prayer that the last forty years of fellowship we would make up in the eternal joy of the Father's House. He had a faithful "Amen" and a brother's farewell, and later rallied to tell another Minnesota neighbor that the joy of life's last few weeks had been worth all the rest. The birds sang notably as we turned up the Lexington hill. I never heard such a chorus in California. But they did not surpass the sweetness of my friend's words, "I have stopped resisting and my heart is at peace." What a difference between talking the Gospel generalities to a wondering crowd, and rejoicing with interested neighbors who know the facts that the citadel of a man's heart has surrendered to the Saviour. My friend wanted to be buried in the Saratoga cemetery, next to the lot of President Fuller and "the old pastor." And when the weary mountain procession of mourners came from the beautiful little Madrone cemetery where the Minnesota ministers had laid the precious dust of their old neighbor away, the refreshments served them at the little hill church seemed to warm their hearts to grateful love. Heaven opens when we stop resisting.

## THE BUSINESS MAN.

By Morgan P. Jones.

The term "business man," as commonly used, is more restricted in its meaning than the term "man of business." The latter applies to any man whose pursuit or occupation employs energy, time or thought; the former applies more particularly to tradesmen, manufacturers and kindred pursuits. Even in this restricted sense the business men of this country alone constitute an army of no mean proportions. As of old also this commercial army embraces all sorts of men, from the feeblest incompetent to the most energetic and successful man of affairs. The conventional legend that ninety-seven per cent. of those engaged in business are unsuccessful would suggest the former class to be vastly in the majority. Rightly understood, however, it means that the trouble lies not in lack of intelligence but rather in lack of fitness for a business career. Abraham Lincoln was a failure as a business man, but a grand success as president of the United States. Many others who have failed in business would have enjoyed a measure of success had they chosen a vocation more in harmony with their natural abilities and special qualifications. Competition also is responsible for more failures than incompetency.

Taken as a whole our business men will compare favorably with any other class of men. In intelligence they are above the average. The same may be said of their morals. Indeed, some of the world's greatest lights have belonged to the business circle. Solon, the law giver and second founder of Athens; Plato, the celebrated philosopher; Grote, the eminent historian, and many other distinguished men who might be added to the list were engaged in business. Speaking of the character of the business men of England, Burnet is quoted by Knight, the historian, as saying of an age of loose morality among the higher classes, "As for the men of trade and business, they are, generally speaking, the best body in the nation--generous, sober, charitable." In this age the qualities here specified are only a few of the many excellent traits which characterize the business mn. Of course there are exceptions who can justly claim none of these qualities. We are speaking of business men as a class, not as individuals. Nor are they as a class so good that they can't be better, or so far advanced that they have no occasion to seek further progress. We shall take them as they are and endeavor to show how far and in what respects they are influenced by their business.

It was Benjamin Franklin who said, "Drive thy business, let it not drive thee;" and "Early to bed and early to rise makes a man healthy, wealthy and wise." No one who has a right conception of the conditions of success will question the wisdom of this advice. One of the first lessons learned by a wide-awake business man is the necessity of diligence. Nor is it diligence of the sort attributed to the old Duke of Newcastle, of whom Lord Chesterfield wittily said, "His Grace loses an hour in the morning, and is looking for it all the rest of the day." The margins of profit are too close and creditors are too numerous to allow any business man time for idleness. There are a thousand things to look after, and a thousand ways in which the profits ooze out, leaving nothing but a burden of debt behind. Diligence is one of the rocks on which incompetents and misfits are wrecked. If a man will not drive his business toward the goal of success it will some day drive him to the wall of financial failure. All busy men are not trained in the school of business enterprise, but all successful business men are diligent. They are quick to see an advantage and quick to seize it. They are aggressive and watchful, always trying to push to the front rank.

Diligence has a twin brother whose name is method. Diligence without method is not conducive to the highest success. Many a housewife is busy from morning till night without being able to accomplish half she could easily do by being methodical and diligent. Business compels a man to be methodical or fall behind in the race for wealth. With a place for everything and everything in its place much time and labor are saved that would otherwise be wasted. Doing one thing at a time, and not worrying about half a dozen things also enables a man to accomplish more than he can by dividing his attention and dissipating his energies. If there is a natural fitness between a man and his business the latter will call forth all his latent energies and resources. Stirring up all the enterprise in him it will force him to adopt method in buying and selling, and method in the arrangement of his goods or wares and in seeking customers. No business man is so dull and impractical that he offers summer goods for winter sale, or winter goods in summer. Furthermore, every

man with an eye to business is careful not to lay in a stock of goods for which there is no demand, and seeks if possible to get rid of one season's goods before the other sets in. He is diligent in season and out of season, and plucks his fruit when it is ripe.

Dissipated habits and success in business never go together. The men who have figured as millionaires have steered clear of the rum-shop and the gambling den. Like Wisdom, business declares to every man, "I love them that love me." "The man who would win," says Rev. Wilbur F. Crafts, "must deny himself in morning naps, in pleasure trips, in needless luxuries." "A cold water career deposits gold and silver, while a drinking life seldom leaves any gold." To deposit one's profits in a saloon or on the gaming table instead of in a bank is to convert prosperity into bankruptcy.

The successful business man, besides being loyal to sound principles, is tactful and courteous. Sour looks and a rough manner never win customers. People do not enter a place of business to buy a hearty greeting or a winning smile, but the tradesman or manufacturer who dispenses these with his commodities makes a friend of every purchaser, provided of course the smile is not intended to conceal a dishonest heart. Tact, though largely a natural gift, is capable of cultivation. What an advantage it is to a business man to be able to read the character of a customer at a glance. The true business instinct is not only quick to discern the right course to take but also to enter upon it. How vain it would be to offer cheap goods to a lady of fashion, or try to force a poor customer to buy costly fabrics! But few people leave the store or office of a tactful and courteous man without buying. They may have entered the place of business for the purpose of "simply looking around," but everything looks so inviting and the clerks are so obliging that they are ashamed to go out without purchasing something. The general public are not so hard to please as they sometimes seem. The merchant who knows how to display his goods or wares to the best advantage will catch their attention, and tact, blended with courtesy, will do the rest. It is a great feat to be able to sell a customer what he or she does not need, but business men with the instinct of a true salesman have often accomplished it. It is the duty of every business man to become so thoroughly imbued with the spirit of enterprise that he hesitates at nothing within the limits of truth and honesty. Sometimes a strong personality with plenty of good nature but no tact succeeds in business, but it is not safe for the average business man to try to imitate these exceptions.

The training which business men receive in the commercial and industrial world fits them for social and religious duties. The most influential and useful members of society are often men who have risen into prominence by the exercise of sound business principles. The church owes much of its efficiency to the advice and executive ability of successful business men. The chief positions in the national government have often been and still are honorably filled by men from the commercial and industrial ranks. Business has helped to make them what they are. But their fitness consists not alone in the possession of the qualities I have mentioned. These are supplemented by other qualities essential to success. Business has its temptations as well as it attractions, and character derives much of its strength or weakness from the conduct of the soul in view of these temptations.

One of the business man's strongest temptations is to overwork. Too many forget that the maxim "If you want to have a thing well done do it yourself" needs the restraining influence of the watchword, "It is better to set ten men to work than to do ten men's work." If a man allows his business to drive him instead of being driven by him he has reached a point where if he prays at all it is in the words of Sir Jacob Astley before the charge at the battle of Edgehill: "O Lord thou knowest how busy I must be this day; if I forget thee, do not thou forget me." To yield to the temptation to overwork is to become a slave instead of a master; to break down physically and mentally; and to lose sight of the fact that man is a spiritual being as well as a physical wonder. If the danger of overwork and absorption in worldliness was great enough in the effete East to call forth the warning voice of divine Wisdom nearly nineteen centuries ago, how much greater is the need of divine interference today! Business was never intended to become a taskmaster. The hours which belong to the fireside and the sanctuary are hours stolen from the cultivation of the heart and brain when devoted to business or anxiety. We put bridles in horses' mouths; should not men bridle their ambitions? Is the life that knows no let-up, no quiet hour, no pious mood, or intellectual enjoyment, worth living? The business man needs diligence, but not ceaseless activity; method but not fastidiousness; temperance but not asceticism, watchfulness but not over-anxiety. It is well to be in haste but never in a hurry.

Merchants in some respects are more severely tried than any other class of business men. Not a single day passes without bringing with it some circumstance that subjects their power of self-control to the severest test. Women with no motive but curiosity and with no object but the gratification of an abnormal passion, enter dry-goods stores, cause the clerks to cover the counter with piles upon piles of fabrics, only at length to walk out without purchasing so much as a spool of thread. What can be more trying to one's patience than this? Yet the clerks have to wait on these public nuisances with as much patience and outward civility as if their intentions were sincere, because they might hurt the trade. Grocers and other tradesmen are also tried by persons who are most persistent in their requests for credit, but most dilatory in their payments. This class of customers also add to the trials of business men from their fault-finding habit, for they are as liberal in their complaints as they are backward in their payments. All who are subjected to these various trials may not submit to them with good grace; but the natural tendency of the ordeal is to impart a degree of patience that would otherwise be wanting.

There are even severer tests of character than any I have mentioned. I allude to the many temptations to dishonesty and falsehood which attend every form of business. While all business men are assailed by these temptations, those who are the least responsive to the good influences of their vocation are generally the first to succumb to its evil influences. There is no reason why commercial morality should conflict with Christian morality, but it most assuredly does. Hon Augustine Birrell, member of Parliament and Quain professor of law in the London University, is authority for the statement that "the morality of the city accepts the principle that in commerce it is justifiable in the seller to withhold any information which the buyer can find out for himself." In other words it is illegal to cheat, but allowable to let people cheat themselves! According to their interpretation of commercial obligations the seller can dispense adulterated food or

drugs, sell shoddy for worsted or woolen goods, colors that fade for fast colors, and shoes with pasteboard soles for genuine quality without acquainting the buyer with the nature of the commodities he buys! According to the same process of reasoning it is right to sell domestic goods and articles with foreign brands as imported goods and articles if the buyer is ignorant of the true character of what he buys! And this commercial morality, if the alarming prevalence of these species of dishonesty and deception are to be taken as a criterion, is generally accepted as the basis of trade. Nor would it be difficult to find cases where actual lying and dishonesty are shamelessly and regularly added to the passive forms.

Many, no doubt, enter upon business pursuits with the highest ideals and a sincere intention to cling to them through life. Not a few also succeed in steering clear of the many shoals upon which noble characters have been wrecked. A notable instance of business integrity is found in the life of Peter Cooper. At one time he controlled a small interest in the Cooper Iron Works at Trenton, and feeling uneasy about the enormous profits the company was making out of its patents he said, "The world needs this thing, and we are making them pay too high for it; if it were a mere matter of fancy, or luxury, or taste, I should feel differently about it; but as it is a very necessary article I must do something about it." And he did. Though the company had a monopoly of the article, the price was reduced. Would any of our modern trusts do that?

It is not for us, even if it were possible, to point out how many have been degraded by their business environment. We are willing to admit with Samuel Smiles, that on the whole the multitude of men engaged in business pass through their trials nobly. Yet there is much room for improvement. A successful business career is not enough in itself. Much as the character gains in strength, courage, and determination in the successful resistance of temptations to resort to dishonest methods, to misrepresent things in the store or advertising column, and to make promises that cannot be kept, it loses much in the matter of mental and spiritual culture. How many business men read anything outside the daily newspapers and the monthly magazine? How many seek to cultivate the religious side of their character? How true is the statement of a writer in the Congregationalist: "The unsuccessful merchant has nothing to show for a life's failure, and as for the successful one he has little enough to show except money." The business man cannot excuse his worldliness on the ground of absence of opportunity or lack of time. He was brought into the world to be a man and not a slave, a saint and not a sinner.

Shandon, Ohio.

## HOME HAPPINESS.

Probably nineteen-twentieths of the happiness in this world you will get with the children at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—Selected.

## SPARKS FROM THE ANVIL.

By Dr. Johns D. Parker, New Haven, Conn.

The woman of Samaria told the Savior that he had "nothing to draw with." Christ did not possess the things that men count on for drawing men after them. He was not wealthy, for he had not "where to lay his head." He did not belong to the nobility. He could not be classified with any school of philosophy. And yet Christ told Pilate that he was king. "To this end he was born, and for this cause he came into the world." He said that if he should be lifted up he would "draw all men to him," either in mercy or judgment. He is the "Stone cut out of the mountains without hands." If a man shall fall upon this Stone, he shall be broken (mercy); if this Stone falls on a man, it shall grind him to powder (judgment). Still Christ has nothing, as men count it, to draw unto him.

A skiff floating on an inland cove sometimes feels the swell of the great ocean without. So every man at times feels the throb of the life of the world. There are times in this life when every man becomes conscious that he belongs to a system of things and events which are not under his control. This thought is kin to the experience we have of One who has made all things. Our lives may be hedged in and spent in humble conditions, but we belong to a larger sphere, and are related to the universal life that throbs in all worlds.

When Frederick Douglass escaped from slavery he was compelled to travel in the night to avoid people who would gladly have arrested and returned him to his former masters. In making his escape to the Northern States he passed through an unknown country, sometimes covered with forests in which were wild animals, and along roads on which lived many slave-holders. He swam rivers and climbed mountains. He had no compass to guide him, and his route lay through a strange country. He says in travelling at night he tried to keep the North Star in view, and that guided him on his journey. In travelling towards the North Star, he was leaving the land of bondage, and making progress toward the land of freedom. Finally he passed out of the Slave States and entered the Free States, and became a freedman. The Pale Star of Truth will guide all men, and if they keep it in sight and journey towards it, they will ultimately escape from the bondage of sin and become free men in Christ.

Two doctors live at the same place in New Haven, Conn., one a Doctor of Divinity, pastor of a leading church in the city, and the other a Doctor of Philosophy, who has for several years given special attention to Homiletics, and is a regular correspondent of a Homiletical journal. Some call him a "Homiletical Fiend." This Doctor of Philosophy has studied the structure of the sermon so thoroughly, that he says an ordinary, bungling sermon tears him all to pieces. Sometimes he sits on the back seat at church, and when he cannot stand the sermon-torture any longer, he slips out at the door unobserved.

The two doctors, who are well acquainted, met one Sunday morning in the hall, and exchanged greetings, when the pastor said:

"By the way, doctor, you believe in plans for sermons?"

"Yes," said the Homiletical critic. "I believe that every text of Scripture has a plan of a sermon latent in it. To illustrate: In every good egg there is a latent chicken, which can be hatched by applying heat. Now every text resembles an egg, and has a Homiletical chicken in it, which can be brought out by study, meditation and prayer. But most preachers do not study and pray enough to develop the sermonic chicken from the text."

Just then came the call to breakfast, and as the two doctors walked side by side into the dining-room, the pastor said:

"Yes, I believe in Homiletical chickens, and as you say, the meat of chickens is good and nourishing. Yet did you ever notice that no two chickens are exactly alike, but both are good to eat. No two sermons are alike. Every preacher must be himself. Besides some things, like this call to breakfast, are pleasant when no chickens are around."

That Sunday the pastor preached one of his sweetest sermons. When the Doctor of Philosophy entered the dining-room, as he passed by the doctor who had preceded him, he said:

"Well, doctor, I did not find in your sermon today the Homiletical chicken that I was looking for, but you brought out a whole brood of chickens."

The writer has had a novel experience in listening to a preacher who is noted for the sweetness of his sermons. The preacher did not say a word that would have been expected by a Homiletical critic. He went to the City of Delights, but not by any known path. He went there by private paths, still they are charming ways. On the journey the air was full of fragrance, there were pleasant groves, and murmuring streams, and distant waterfalls, and abundance of flowers, and the songs of birds. The sky was full of golden clouds with sunshine breaking through the rifts. The whole congregation sat motionless and almost breathless until the preacher had finished his discourse. After the service a man said: "That sermon flowed like oil." Nothing is sweeter than human speech. The wise man has said "a word fitly spoken is like apples of gold in pictures of silver."

## JUDAS ISCARIOT.

By Rev. J. H. Jowett.

"Judas Iscariot." That name has dropped out of the family register. You would think it passing strange if, at a baptismal service, I were to christen a child "Judas." Whoever calls their little one "Judas?" The name has lapsed into ignominy with other such names as Achan, Ananias and Nero. Judas Iscariot is the black sheep of the human family. We regard him as representing iniquity in full flavor; in him the plague of treachery is seen at its height; he is isolated from the rest of the human family much as we isolate a virulent case of small-pox. This is the common conception of the artist. In every representation of the twelve disciples you may easily find out Judas. He is generally depicted as a low-browed, scowling blackguard, with an evil eye in which you can see the hatching of cruel and treacherous plots. The artistic conception only enshrines the common thought. We think of him as a man altogether repulsive and bad. Now in all this are we quite justified? Is there no high-pitched Pharisaic pride in our judgment? Is Judas Iscariot so different from the rest of men that his life must be regarded as unique, conspicuous in its moral leprosy? What did Judas do that we have not done? He sold his Master! So have we! One day it was a question of deciding between thirty pieces of silver and Jesus of Nazareth, between £3 10s. 8d. and Jesus of Nazareth, and Judas chose the £3 10s. 8d. He cared more for the money than for Christ. When there was a chance of obtaining a little worldly gain by sacrificing Christ, Christ had to go! He thought more of the world than of Christ. That was his crime, and if men of this sort are set apart as the world's lepers, how many of us will escape the isolation? Do not let our affected honor at the treachery of Judas conceal the fact that we are his kinsmen. His sin can be paral leled in our own lives. We can find the treachery there in like nature, in like color, as deliberate, as persistent, and if we are honest with ourselves, and honest with Judas, we shall regard him not as a strange anomaly, not as an odd one in the family, but as our brother indeed, bearing the family likeness and the common sin.

Is there, then, nothing about Judas which distinguishes his sin from all others? The Master he betrayed was with him in the flesh. That is all the difference. But the presence or absence of the Master's body does not alter the color of the sin. We cannot by our treachery today give our Master any bodily pain, but the bodily pain inflicted by the treachery of Judas was the merest trifle compared with the agony it aroused in the Master's soul. We make a great mistake if we seek to estimate the enormity of Judas's sin by the pain it inflicted on the Saviour's flesh. If you want to know what treachery did to Jesus, you must get behind His visible flesh to that unseen presence that is with us today. The Saviour's agony was greatest before His body was touched! When Judas kissed Him, the kiss gave Him more agony than when the nails were driven through His hands. "My soul is exceeding sorrowful." Before He left Gethsemane to tread the slope of Calvary, His soul was on the cross, nailed there by the treachery of a false friend. Disloyalty had pierced Him through and through, long before the Soldier's spear was thrust into His side. It is behind the flesh, in the realms of spirit that you come to know the real meaning of pain and betrayal and crucifixion. The burden lies behind, in the sorrow and agony of the soul, in the wounds and the bruises of the spirit.

But this absence of the body of Jesus has, perhaps unconsciously, caused us to look upon modern betrayals and crucifixions as less heinous crimes. "If I go away I will come again unto you." Has He come? When we lost the body of Christ did we lose the Christ? Is Christ near me now, a living person to help me and to save me, a person whom I can serve or betray? Is the living Jesus as near to us as He was to Judas? We do not talk as they used to do. They used to speak of a man selling Jesus, betraying Jesus, crucifying Jesus! We do not speak in that direct way now. Vagueness and indefiniteness have crept into our speech, and in the midst of generalities the living Christ is lost!

"We speak nowadays of a man being "untrue to the light that is in him." "Untrue to"—that savors of Judas, it sounds like disloyalty! "Untrue to the light!" What is that? "He is the light that lighteth every man that cometh into the world." "He is the light." The light is Christ! "He is untrue to the light that is in him." Now Scripturalize it. "He is untrue to Christ!" How that takes the cold, colorless abstrac-

tion and makes it breathe and beat with warm personality! In my inner life I am dealing with a person and not with an abstraction. To be untrue to the light is to be untrue to Christ. The light of conscience is as really Jesus Christ to me as though he stood before me in the flesh. What I do to conscience I do to Christ! Now, Judas sold his Master in the flesh. Have I ever sold my Master in the conscience? It is the same Master, only in one case he is enshrined in flesh; in the other he is enshrined in conscience.

Judas preferred £3 10s. 8d. to the friendship of his Lord; have I ever preferred a sum of money to the friendship of my conscience? Clothe the incident in modern dress. A man sees a fine opportunity of making a few pounds. The chance is very tempting. His conscience says, "No, no, no!" Yet he deliberately perseveres. The transaction is done. The money is in hand. His conscience is outraged. He has sinned against the light, and "He is the light," he has sold his Lord! Wherein is Judas the worse man? We have made virtues into abstract things as invulnerable as air. We lose the sharpness of our offenses in vague expressions. We confess that our conduct was not "quite square" or "above board," or we speak of it as a little "sharp practice," an in these vague colorless phrases we do not feel the full enormity of our sins. But if we personalized our conscience, and regarded sin, not as the violation of an abstract law, but as a direct betrayal of Christ; if instead of condemning ourselves in some vague, conventional phrase, we launched against our souls the piercing charge, "thou hast sold thy Savior," our sin would rear itself in awful shapes, and we should discover the enormity of our crime.

We speak of a man as having "mutilated the truth." What is that? It seems as if some beautiful thing had been hacked and wounded and bruised. What is it? "Mutilating the truth." "I am the Truth." Again the unsubstantial thing takes life and breathes before us. What added horror it gives to the act of mutilating the truth! The "truth" is a person; the "truth" is Jesus! Whatever I do to truth I do to Christ! This is what I feel we need today, to lift these things up out of their vagueness, to see that we are dealing, not with the kingdom of phantoms, but with a risen Lord! Truth is Jesus; to be disloyal to truth is to be disloyal to him. Now I believe this temperament is almost as prolific of sin, and even of crime, as the more vigorous passions of our nature, such as avarice or lust. Truth is suppressed because it would seem to lead us to a cross, and the suppression of truth is the suppression of Christ, disloyalty to Christ. A prophet of his day has laid it upon his conscience that he must deliver a certain message to his people, and he hesitates and hangs back and declines, because he is afraid of Calvary. He suppresses the truth. He betrays his Lord for fear of a cross. He sells his Master to gain a dishonorable peace. He ranks himself with Judas. A tradesman knows that there are sharp and shameful and contemptible practices in his trade, but he is afraid to break away from them lest he should seem peculiar, and lest the amplitude of his business should be curtailed. And so he keeps quiet, just numbers himself with the majority, tacitly declares with Peter, "I know not the man," and for fear of a cross betrays his Lord. We turn traitors just when we might become heroes. We betray him when we see a cross, and fear a crucifixion. Oh, how different is all this from the spirit of the Master himself! "When the time was come when he should be received up, he steadfastly set his face to go to Jerusalem." And what was there at Jerusalem? Calvary, and he knew it; and yet he "steadfastly set his face" to go! That is what we want. When a path of duty reveals before us a Calvary, and on its summit an empty cross, prepared for us, if we are like our Master we shall not turn traitor, but steadfastly set our face to go. In the pulpit and in the shop we want steadfastness of face in the front of Calvary, and such steadfastness of face in the very front of Calvary; such But if, when truth leads up to a cross we turn aside, and sell the truth to gain our ease, then once again the Savior of the world is bartered away, and our names become entered on the same roll as "Judas Iscariot. who also betrayed him."

## THE TEMPTATIONS OF MIDDLE LIFE.

By Rev. E. Griffith-Jones, B. A.

While acknowledging the many privileges that are, and may be, enjoyed by those who have passed the flush and glory of youth, we must not forget that there are perils incidental to the period of life into which they are about to enter. The greatest watchfulness and care must be exercised in order to avoid and master these.

Some considerable time ago there was an interesting newspaper correspondence on what a certain gifted preacher called "The Dangerous Years"—by which he meant not the years between fifteen and thirty, but those between thirty-five and fifty. He said: "There is danger enough for youth and young manhood. But the most slippery places, the most dangerous years, lie further on." In proof of this, we appeal to the records of history and literature, in which it is shown, as he said, that "the period of great crimes is not that of the earliest, but of the later years." I was myself much startled a little while ago by a magazine article concerning statistics of offences against the marriage laws. The number of divorce cases occurring between twenty-five and forty are comparatively few; the vast majority occur during the second decade of married life—between the ages of forty and fifty. Looked at from this point of view, the preacher I have referred to seems to have made out his case.

At the same time I demur strongly from his conclusion. If we go behind symptoms to causes, we shall find that whereas the fruits of evil impulses ripen during middle life, the seeds are sown with youth. Young people are settling today what they will be ten, twenty, thirty years hence. The evil imagination of twenty leads to the divorce court at forty. The first undetected act of dishonesty at twenty-five ends in the discovery of a great forgery at forty-five. What we become in middle life is mainly settled for us by what we were in early youth and manhood.

With this proviso, there still remains the fact that middle-age, like youth, has its own peculiar perils, which do not begin to affect us till we have passed through the earlier experiences and perils of life.

There is, for instance, a tendency in most of us to deepen our hold on life as such, and to become absorbed in the affairs and the interests of the secular world.

There is a peculiar sense in which life is specially interesting to the young, but it is not true that it loses interest as we grow older. The hold of the world strengthens on us as we get into its deeper current. We are caught up into its swift flow; the battle with circumstances and business rivals absorbs every faculty; the

plot-interests of life captivate and enthral the imagination. The future is ever with the young; the present often tyrannizes over the middle-aged.

There is also an increasing tendency to dulness of spiritual sensibility.

In youth the facts and truths of the spirit are naturally fresh and vivid. One of the trials of the later years is to be able to see the great truths just as clearly and yet to fail to feel their importance with corresponding vividness. We grow accustomed to so many things!

It is the crowning woe of life
To feel all feeling die!

But the man who keeps ever busy in doing the will of God will not find himself losing vital interest in the work of God, but will retain all the proud impulse of youth as a permanent possession.

Is there not also a tendency in middle life to a certain narrowing of sympathy?

Many men begin life with hearts as tender and as far-reaching in their sympathies as the race itself. They would "clasp the rocky world to their bosom." But slowly the horizon tends to contract; the globe shrinks into the nation; humanitarianism dwindles into patriotism; the interests of the nation harden into those of a party or class; the class narrows into the parish; the parish into one's own family, and there many men finally end. The large enthusiasms of youth shrivel into a stubborn prejudice to uphold things as they are, lest in the general disturbance of progress our own little interests may be endangered. It should be only our first endeavors to keep open the fountains of our sympathy, and let the stream flow into all channels, "not looking each of us to our own things, but each of us also to the things of others." Practical beneficence is the best safeguard of sympathy. If we would feel as we ought towards all the world, let us "do good to all men, especially unto them that are of the household of faith."

One more point we must glance at. We often speak of the illusions of youth. One by one these illusions tend to evaporate and vanish, and they often cause more precious things to vanish with them. There is a peril that with the generous "illusions" of our childhood faith may also disappear, and hard views of men, and even of God, take their place. Our judgment of others tends to materialize. After a few rude blows to our confidence in the goodness and genuineness of others, we are prone to doubt everyone; having seen many abortive reformations, we begin to doubt if any reformation is possible. The worst bane of middle age is cynicism, which is disbelief in human nature, and in the Divine grace. One of the most painful manifestations of this tendency is in family life. The romance of courtship and marriage is one of nature's wise provisions against the inevitable strains and frictions of life. It should be the earnest endeavors of all husbands and wives to keep this magic flame alive in their mutual regard. When it dies down altogether, farewell to married happiness; but there is no reason why it should. By careful and chivalrous treatment on the one side, and loving, affectionate solicitude on the other, all that is precious in our early affection may keep on blossoming to the end; and when this is done the joy of the later years of married life far surpasses the novelty and zest of the earlier. Most of all should we pray and strive for a deepening rather than a waning faith in God's goodness and guidance and everlasting love; for this faith is the central spring of everything good and fair in life.

These are the privileges and perils of middle age. By wise appreciation of the one, and careful, prayerful avoidance of the other, life, instead of becoming a dwindling stream to be lost in the dry sands of worldliness, may become a broadening river, blessing and to bless, flowing through this world into the eternal ocean of peace and joy.—The Christian.

## The Sunday-School.

BY REV. W. H. SQUDDER.

**David's Confession. Ps. li: 1-17. ....**

Lesson 3. Oct. 18, 1903.

Our lesson carries us into the second part of David's reign. The first had closed in a blaze of glory. Everything that an ambitious ruler could wish had come to pass. Honor, wealth, a splendid court, widening national influence, increasing territorial possession, and that peculiar concentration of military, political and religious functions already noticed, raised this king to a pinnacle which Solomon in all his glory did not quite reach. The sun was at its zenith when unconsciously the events drew together under which it suffered an eclipse. The Ammonite war was in progress, the combined forces of the enemy were being worsted, their last place of refuge, Rabboh, was surrounded with the hosts of Israel, and must eventually surrender for want of food for the people shut within the walls. The king had remained at Jerusalem, occupying the royal palace, conducting the national affairs with vigor. Beneath the palace was the house of Uriah, Hittite, one of the foreigners that had risen to the rank of officer in Israel's army. In an unguarded moment the king saw the beautiful wife of this man, and yielded to an unlawful desire to add her to his harem. As an oriental king he had the right to take any one of his subjects to wife, but David was not an oriental despot in the ordinary sense, neither were the Israelites on a moral plane with the surrounding nations. The act was a transgression of that law which Jehovah had made the basis of Jewish national and domestic life, and David knew that he had consciously violated one of its most trenchant principles. His efforts to cover his guilt is proof of this, recalling Uriah from the army on a mere pretense, and even plying him with wine to intoxication in hopes that he would relinquish the stern duties of a warrior for a short period. Failing of thus covering his crime, he was swept into the current of evil with great force. One evil always opens the door to others. It is a pitiable story that 2 Sam. xi: 14 narrates, bringing us to the double crime that eclipses David's fair character. It is important to remember that this was not a private event. It may have been intended as such, but miscarried. The public knew of it, and it was with the public that the king had to settle. Uriah died, Bathshela, after a show of grief, became David's wife; the child was stricken shortly after its birth and passed away. With the death of these two, David possibly thought that the whole affair would be forgotten. If he did, the revelation made by the intrepid prophet, must have dispersed such surmises with breath-taking rapidity. Let us now point some of the truths that follow from this dark episode in a great king's history.

1. High office holds correspondingly strong temptations.

The wide influence it exerts and the doors it controls make a king's office, a president's position, a senator's seat in Congress, peculiarly a place of temptation

Political evils are not by any means the only besetments of these positions. Commercial interests are controlled from these places, and society centers to a great extent around them. Each has manifold opportunities, and each seeks to influence, or secretly corrupt the man who is chosen to the place.

2. Crime in high office is, nevertheless, crime.

It was not so considered anciently. Kings were supposed to be a law unto themselves, and what was crime in the subject was not crime in the monarch. But moral sense is advancing, and the world can no longer condone the offenses of those in authority. This lesson is not to be taught those who are now in these high offices, but those who are to be. Our postal investigation is a warning, and a much-needed lesson. There are many who fail to realize that the "spoils" system is out of date, public office is a public trust, and needs a generation of trusties to whom it may be committed.

3. Sin is no less sin because it is not found out.

David did not commence to sin when Nathan said "Thou art the man." But he may have thought no one knew about it, therefore it was all right. The Greeks said it was a crime to be caught doing wrong. God says it is a crime to do wrong whether caught or not. The barbaric thought still exists. God's verdict needs pressing home on the conscience.

4. God's mercy in disclosing our sin to us.

Let this be impressed forcibly on our minds. The fountain is never good if poison remains at the bottom undiscovered. The greatest mercy possible to a human being is to disclose his sin. It is no mercy to a cancer-stricken man to leave him in doubt as to the nature of his disease. Tell him of it, and the way to get rid of it. God would have been infinitely more cruel not to have disclosed sin in all its effects, than to let a race of sinners perish or suffer, without remedy. We shall have cause to trace the effects of David's sin in future lessons, when the mercy of this disclosure to the king, the court, and the people of Jerusalem will come more fully to view. It is an awful thing not to be conscious of sin when it exists in us.

Taking up the Psalm at this point, see next:

5. Divine mercy the basis of forgiveness.

Scripture continually sets this forth, and it was formerly much spoken of from pulpits and in instruction. It is rather rare now. What has brought the change? Is it because the social conditions have altered so that most of us have no acquaintance with this attribute? David as a warrior, and as king in a comparatively rude age was well acquainted with the employment of mercy. The criminal classes might tell us something of it. Nevertheless we must also try to realize that there is no ground for divine forgiveness in any merit of our own, and the surest method to this end is to become conscious that God is wholly acquainted with the state of soul which makes us condemn ourselves when we honestly look into them. It is of his mercy that we are forgiven and not consumed.

6. David's consciousness of sin.

The act was bad enough, but the attempt to excuse it, make light of it, or put it away on the ground that what was done could not be undone would have been far worse. But David had a conscience and a tender one. His year, after the crime, was one of misery (Ps. xxxii: 3-4). The very moral height to which he had attained made his spiritual fall the greater. He became conscious that sin was rebellion against God (v. 4). That it was no isolated act but an outburst of a condition latent in the soul (v. 6), that its effects were widespread, the more so as he was the head of a nation, and, religiously, the leader of a great congregation. We have to become conscious of sin before realizing its awfulness, and sitting down with it for careful consideration of its workings within our souls, and upon the world would be of great advantage to us. One of the most pitiable sights is to witness a prisoner before a judge, whose consciousness of his crime seems not to have dawned.

7. David's contrite confession.

The Skeptic is always prepared to fling at David, and at others who have fallen into sin. The moral man is particularly prone to buttress himself by pointing to the religious man, who in spite of boasted help from God, commits some sin which is black in its heinousness. To all these we would recommend the words of Carlisle in his "Heroes and Hero worship." "Who is called the man after God's own heart? David, the Hebrew king had fallen into sins enough—blackest crimes—there was no want of sin. And therefore the unbelievers sneer, and ask, 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often baffled, never-ended struggle of it be forgotten? David's life and history as written for us in those Psalms of his, I consider to be the truest emblem ever given us of a man's moral progress and warfare here below. All earnest souls will ever discern in it the faithful struggle of an earnest human soul towards what is good and best. Struggle, often baffled—sore baffled—driven as into entire wreck; yet a struggle ever ended, ever with tears, repentance, true, unconquedable purpose, begun anew." It was this spirit that makes the Psalm possible, that pierces the formality of sacrifice and offers the heart, that lets the world go, if only God will restore the joy of salvation. Ray Palmer expresses it beautifully in his stanzas:

Long from Thee my footsteps straying,
Thorny proved the way I trod;
Weary come I now, and praying
Take me to Thy love, my God!

"Freely now to the Thee I proffer
This relenting heart of mine;
Freely, life and soul I offer,
Gift unworthy love like Thine."

## Christian Endeavor Service.

REV. HERBERT N. BEVIER

October 18.

**Great Men of the Bible. What Moses Teaches Us. Ex. xxxiv: 28-35; Matt. xvii: 3, 4; Heb. iii: 1-5.**

In the transfiguration scene the two who were accounted worthy to appear with Christ and talk with him concerning the decease he was to make at Jerusalem were Moses and Elias, the one the representative of the august majesty of the law, the other of the austere dignity of the prophets. To have appeared before all time and all men in such noble presence is to possess greatness wonderfully great. Yet in striking contrast to such a divine distinction Moses is chiefly set forth in the sacred narratives as an example of surpassing meekness. "Now the man Moses was very meek above all the men which were upon the face of the

earth." So that with all his great gifts of mind and heart and in full view of all his distinguished life, his wonderful leadership, his genius as a legislator, his warrior spirit and his poetic insight and his essentially religious mind, possibly the best use we can make of his life for our own teaching is to view it as a training school for Christian meekness, that meekness which Christ said that those who possessed it should inherit the earth.

* * *

Moses' early life was not calculated to develop a lowly spirit. His infancy was humble, but from the bulrush cradle in the river he was speedily taken to the proud court of Pharaoh and trained by the priests of On as a royal prince in all the learning and lore of Egypt. This was not calculated to make him meek. When he became of age, though still a Hebrew and his heart with his own people, his blood was hot and his temper quick, ungoverned and resentful. He was a young man of splendid mettle, but it was steel unanealed—a St. Rupert's drop of powerful glass, ready to fly into atoms at the slightest twist. We see this in the incident of the Egyptian smiting a Hebrew which he saw as he went out to his brethren and looked on their burdens (a most exemplary practice for a prince by the way). It was a look and a blow with Moses that day and little regard for results. A little less hot and he might have saved himself long training. He was meeker forty years after beside the burning bush, when he cried, "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt." Yet after all his experiences before Pharaoh and in the Wilderness and on the Mount and in the Tabernacle he never became perfectly meek. He was meekest of all when he went up to "Nebo's lonely mountain" and resignedly viewed the promised land he was not permitted to enter.

"That was the bravest warrior that ever buckled
sword,
This the most gifted poet that ever breathed a word;
And never hath earth's philosopher traced with his golden pen
On the deathless page, truths half so sage
As he wrote down to men."

Moses was the meekest man. Yet the only "meek and lowly one" was Moses' divine Master.

* * *

Moses' life teaches us the full value of full preparation for important usefulness in life. Moses was to be Israel's great leader, lawgiver and pilot into the new era of their national life. He was prepared for it by a varied and extended discipline. He was born in a devout Jewish household. He was educated at his mother's knees and in the most learned university in the world in his day. He was matured and ripened in the sheeplands of Midian and amid the sublime solitudes of Mt. Horeb, where not only was there "a bush that burned with fire and was consumed," but where "Earth was crammed with heaven and every wayside bush aflame with God." Thus by a severe and exacting discipline in both humanities and divinities Moses, the giver of the Law, was fitted for his work. There is a lesson for us all in this feature of his great life. Bishop Simpson, the great Methodist leader, once said if he had fifteen years in which to do any great work, he would spend ten years in getting ready for it. Short cuts will do in extreme cases and for exceptions, but the divine order and the only safe human rule is to thoroughly prepare. When Moses finally did take up his work, he was a ripe man of worshipful and conscious power. One who even in the presence of a Pharaoh, could say in Jehovah's name, "Let my people go."

* * *

Moses like Abraham and David, teaches us the value of the devout life, the life of prayer and communion with God. Moses was often on the Mount until his face shone—once forty days and forty nights, and then we read by divine inspiration "he wrote upon the tables the words of the covenant, the ten commandments." What a vigil and what an inspiration chamber! What wonder that his face was lightened with a heavenly glow! What wonder that even his glory was too great, for those who had not been on the Mount, to see. Were we as faithful in prayer and communion as was this saint of God our faces would less often wear a cloud and others would oftener take note of us that we "had been with Jesus." Moses was once bid to come up in the morning on the top of the Mount to be alone with God. Are we often in the morning on the Mount? Is it our daily practice? All God's great ones have been great prayers. The Master spent nights in prayer. Luther when he had a busy day could not allow less than three hours for prayer. Strenuous lives to be truly strenuous need to be begun each day with vigils on the Mount. Before the Church of Christ can have Pentecosts she must have Jerusalem chambers. Before the Gentile world can be brought to Israel's Christ, Cornelius must pray in the palace and Peter on the housetop. Before Europe can have entrance Lydia must be converted in a prayer-meeting by a riverside. Let us learn lessons of more prayer from Moses, one of God's great meek ones.

* * *

Moses was rewarded, but not in his way. He would with joy and grateful tears have entered with his beloved people into the earthly Canaan, but it was denied him. He meekly submitted and died with a song on his lips. His life seemed as to his prime desire a failure, yet was not it gloriously successful? Was he not one of the hallowed trio on the transfiguration mount? Is he not the acknowledged lawgiver of the world? Among all the great of earth in God's esteem and man's grateful recognition whose name transcends the name of Moses? He entered not the earthly Canaan, but he is in the heavenly and his works do follow him.

## RECEPTION TO DR. GOODELL.

Ministerial efforts could not meet with more happy and full appreciation than was shown last evening to Dr. Goodell, acting pastor of the Congregational church of Pomona during the last six months.

Nearly one hundred and fifty people were gathered in the auditorium of the church at 8:15 o'clock in response to the invitation extended by the church trustees last Sunday morning.

Following a piano duett, "Ilma," splendidly rendered by Misses Elizabeth Lee and Stella Ford, F. E. Adams in a neatly turned speech told of the high esteem in which the retiring pastor was held by his people, and how in the brief period of service he had ingratiated himself in the hearts of his congregation.

In a response tingling with wit, Dr. Goodell arose and addressed the audience for some fifteen minutes, concluding in a more serious vein. The speaker dwelt upon how much it meant to have the full sympathies of the people in any ministerial effort and thanked the

church for its many kindnesses and the spirit of consideration which had marked all its dealings with him. —Pomona (Cal.) Review.

## Woman's Board of Missions for the Pacific.

### Broosa—Resignation of Mrs. Baldwin.

A little more than a year ago Miss Holt was sent out as an assistant in the Broosa School. She was in delicate health and instead of improving, gradually grew worse, and in June of this year, by the advice of several physicians, returned to America. This with the departure of Miss Mariam, a graduate, who assisted in teaching, but who was obliged to return to her home on account of family matters, left Mrs. Baldwin alone and single-handed.

She made application to the American Board for Miss Annie Allen, who was desirous of becoming a missionary, and signified her willingness to go to Broosa if called there. Imagine the dismay when the answer came that they would gladly send her, but that funds for her support could not be found. Mrs. Baldwin says: "So many societies, so many churches, so many ready to give to the Lord's work, but nothing for this individual case! It seems incredible! Now, must we close this school? How can we ever gather our pupils together again? Will it be easy to begin anew? And can you afford to lose one able and willing and on the ground; daughter of a missionary; sister of a missionary; born in this country; and no doubt having retained the language so necessary in this school. I think I hear your unanimous "No, No !" If there is no better way, I have found one, and without the delay of a single mail I hasten, with Mr. Baldwin's advice and approbation to lay it before you. Please accept my resignation as your missionary and transfer my salary immediately to the support of Miss Allen. This will be as it should be, your W. B. M. P. supporting the lady who has charge of your school. How did it happen that you were ready to adopt the missionary for Sivas, when your own school was in such dire need of help? Neither my interest or my help in the school shall be diminished by this formal action; it has been the child of my love and care too long to forget it. I can do much for it when touring in our out stations, and I should never fail to communicate to you anything that would help you at your end of the line. It is not that I wish to sever my connection with the dear friends and sister workers on the Pacific Coast, but simply for the best interests of the school, the "American School for Girls" in Broosa. Don't disappointment me. To lose Miss Allen, and for such a reason as this will be more than I can bear. Need I plead further or say one word more? There is no question of choosing between us. She must be your missionary. Am I not right? May you all be helped to view this matter calmly and justly and may God bless your decision, and may all my strength, be it much or little, be devoted to the Lord's work."

Now, shall we, the women of the Pacific Coast, allow this one grand woman to make all the sacrifice? Methinks I hear the answer roll from Mount Shasta to San Diego, "No, No!" An extra session of the Executive Board was held, to consider her resignation, and it was unanimously voted not to accept it, and also voted to pledge this Board for the support of Miss Allen. As recently we have adopted four new missionaries, our treasury was supposed to be taxed to its fullest income, for the coming year, but for Miss Allen's salary, we feel we can rely largely on private donations. One lady has already pledged twenty-five dollars for that purpose. Who next? Send your names at once to Miss Dodge, the treasurer, 64 Santa Clara Av., Oakland, Cal. No wonder Mrs. Baldwin asks why we could send a teacher to Sivas, and no help for Broosa—our first love, and our longest care. In justice to the W. B. M. P. it must be said we were ignorant of the fact of Miss Holt's feeble health, and of her return to America, until after the other missionaries had been adopted. No hint had come to us from Boston that Mrs. Baldwin needed special help, or her case would have been our first care.

What would the children of Southern California say, should Mrs. Baldwin be allowed to resign? Methinks there would be another children's crusade, as enthusiastic as that of the Middle Ages, and far more beneficent in its results. Let us all make a little greater effort than heretofore, to increase our gifts, and so Miss Annie Allen will be added to our roll of missionaries. Mrs. Baldwin will be made happy and we shall be blessed.

## Woman's Home Missionary Union of Southern California.

### Los Angeles Chinese Mission School Notes.

It seems almost impossible to secure native helpers for the school work in Los Angeles, so we utilize the higher grade pupils who are very willing to help in so far as they are capable, but this makes the work not so satisfactory to the teacher. However we have been able to maintain a more than fair average, though much smaller than a year ago, many leaving for their homeland, and our exclusion law precluding their return in a great majority of cases.

We report but one conversion to the Christian faith but who shall say that the sweet influences going out from the school will be unfelt among the more than two hundred different men beside the regular enrollment of thirty, who have been under our instruction during the year. Our new convert is but seventeen years of age and remarkably bright. The change in his life was very marked, causing one to marvel at the work Grace had wrought in his heart.

For months he has studied his Bible faithfully, marking the passages he best understood, so as he said "he could use them when he went back to China." Unexpectedly he was requested to return home. Almost every night he was in his place at school, so very anxious was he to know just how to explain to his friends why he became a Christian. Very sweet and precious were the personal talks, and the Bible study we had in the home. Truly "our hearts burned within us as He talked with us by the way." On the farewell evening our pastor, Rev. Wm. H. Day, came down to the school and gave him rich counsel and advice, the different teachers also speaking words of encouragement

When asked to say something he replied, "I will do the best I can with my poor English," but overcome with emotion he could only say these few words: "I thank all my teachers and pastor for their great kindness in teaching me about Jesus and how to be a good man and now I like you all to pray for me that Jesus will teach me how to tell my people about the Gospel of Jesus Christ."

Those present were more than ever convinced that

the instruction given to these our foreign brothers is "worth while."

In the great day how many of us will hear the Master say, "Ye did what ye could to fulfil my purpose in sending this people to you to be taught the way to Light and Life."

### Among the Women and Children.

There was a flurry of excitement in the Chinese Quarter. Carriages were arriving; papas, uncles and cousins were to be seen in groups on every corner and in front of the stores waiting to see the American lady emerge from their neighbor's house with "a roly-poly bundle of roar" on one arm and the other one fastened to a little tot in a veritable rainbow array, followed closely by the mother and grown-up daughter, who would glance nervously up and down the street, then make a dive for the covered carriage in waiting, keeping their pretty faces concealed from view behind their fans, thus disappointing the many pairs of eyes eagerly watching, hoping to glance a glimpse of their neighbor's wife or fiancee, maybe, or perchance ascertain just who were affiliated with the Christian worker, or what man allowed his son or daughter to be taught by the missionary.

Yes, if there had been any doubt before, it was now entirely removed, for were they not all dressed up and going to the picnic at the Beach which the Congregational ladies had planned for them. The worker experienced much difficulty in gaining the consent of the fathers. The wives and children were eager to go, indeed they could scarcely wait to know the result of the interview. There was much involved in their going and petty persecutions were sure to follow.

In many cases their going was conditional, such as "My wife can go if you bring a close carriage to the back door," said door being in an almost impassable alley 'way too narrow to turn around in. "My wife and family can go if you come back early to cook supper." "My son like to go, I like too, you hold him hand and not let him run away." "My wife and daughter can go, you bring carriage to that corner outside China-town, they meet you there." Mother and marriageable daughter went to that friend's house on the outside corner of China-town under cover of darkness, or very early in the morning.

"My baby and baby's mama like to go. Can you make his milk warm when he like it?"

"You sure not let American man or woman make him picture I let him go," and so on.

Promises were given.

Joy and excitement for days reigned in many homes. The hair must be washed and dressed just so. Tiny cues must be made by braiding in the gorgeous silk. Purple trousers tied in at the ankles, orange blouses trimmed with green and gold, crimson caps with gold ornaments, and silver trimmings and tassels were all in evidence. Girls' and boys' costumes identical except the hoop-rings which dangle from the ears of the girl. Though it was the 5th annual outing it was the one day in the year that they were free from restraint and care—yes, and expense—nothing but to enjoy every moment of the time. All conditions being complied with, many homes were emptied and left even more desolate looking.

The depot presented a very animated and unusual appearance with between fifty and sixty Chinese women and children gathered together waiting to take the special cars, generously donated by Mr. E. P. Clarke of the Pacific Electric Railway, for Santa Monica by the Sea.

The day was perfect and the ride of twenty miles a delightful one and all were ready to do duty to the bountiful and elaborate luncheon provided by the ladies of the Congregational churches of Los Angeles. Ice cream and cake were served later. After this they enjoyed the beach attractions.

The mothers being relieved of the little ones were free to go as fancy dictated. The boys and girls showed decidedly American ideas in their frolics and as many of them were dressed in American clothes, one had to look twice to be sure it was not young America tumbling on the sands, turning somersaults on the broad walks, riding the elephants, camels and balky horses of the merry-go-round, or taking a dip in the plunge. The fifteen or more self-constituted nurses were kept busy running here and there looking after their precious little charges, who would toddle off to look at the strange sights and the (Hom Suey) big water. Five o'clock was the hour set for the home trip.

The time had passed all too quickly; not one but expressed surprise that it was truly time to go. Longingly some lingered, watching the rolling, tumbling, noisy waters as though loath to leave them, for they were soon to return to their cheerless, uninviting homes, many to be cooped up undoubtedly for another year.

Every pleasure has its ending and this one was no exception. When almost ready to start, now! where was Ah Wing? Oh? Ah Moon not come yet. Ah Fat was here just a moment ago. There he is with Ah Qui picking a pretty red flower. At last we thought they were all gathered in when a mother was found looking for little Ah Ling, three months old, whom she had given to a lady to hold for her. Now neither baby nor nurse (pro tem) were in sight and the wee woman rushed around as fast as her little rocky shoes would permit, almost frantic. We assured her that the car would not start until the missing baby was found.

Down the incline walk the searching party went, only to find their quest a fruitless one, for the two were discovered aboard the car, baby fast asleep. The mother's joy and relief were akin to what an American mother's would have been.

Now we were really off, our special whirling on heedless of the appealing signals of men, women and children on the various corners, adding amusement to the occasion. Remnants from the lunch baskets served to appease our ocean-whetted appetites, thus making the home trip a very happy one.

Carriages were in waiting on our arrival to convey the tired but happy guests to their homes.

The sweet smiles, the hearty thank-yous bespoke their heartfelt gratitude and appreciation for what had been done for them. Think you, my dear reader, it was love's labor lost? Far from it. The sweet influences that went forth from the unselfish endeavors of our ladies will never be lost, but are treasured in the hearts of these dear unknowns.

More than one in her pretty broken English asks, "What make American lady like to help us?" "I never forget so much love, so much kind to me." "What make you not all samee Chinee woman?" We reply because we love and want to be like our dear Jesus, who loves us and who wants you to love Him.

The words of our Master should be a continual in-

spiration to us. "Inasmuch as ye do it unto one of the least of these my brethren ye do it unto me."

MRS. E. M. FINDLAY.

811 So. Olive St., Los Angeles, Cal.
October 2, 1903.

## Church News.

### California.

Pilgrim Church, Oakland.—At the communion service last Sunday nine were received into fellowship; five on confession.

Glen Ellen.—Rev. Mr. Fisher, the state secretary of the Sunday School Union, preached here and in Kenwood on Sunday last. The general theme, "Child Culture," was ably presented.

Campbell.—Two were received into the membership of the church last Sunday. Campbell is rejoicing in the presence of Mrs. C. S. Nash in our midst for some weeks and the prospect of occasional visits from Dr. Nash.

Lodi.—The pulpit was occupied Sunday by Rev. H. F. Burgess of Auburn. At Lockeford Mr. Burgess was introduced to the congregation, in a dignified manner, as an old friend of his father, by George DeKay, Jr., aged twelve.

The First Church, Los Angeles.—Twenty-four were received at the twilight communion October 4th. Dr. Day divided his vacation between Avalon and Redondo. The General Association of Southern California meets with this church October 12-14th. Rev. William Horace Day is giving a series of morning sermons on Amos.

Auburn.—The pulpit was occupied Sunday by Rev. Geo. H. DeKay of Lodi, with whom the pastor exchanged. Mr. DeKay and Mr. Burgess were classmates at Oberlin and it was a pleasure to welcome Brother and Sister DeKay to our parish. Brother Perkins came to Auburn last week, hoping to be benefited by the climate, but it is, as yet, too soon to predict the result. He is accompanied by Mrs. Perkins, and we are enjoying their fellowship very much.

Martinez.—The Ladies' Social Circle tendered a reception to our new pastor and his wife last Thursday evening. About a hundred ladies and gentlemen gathered in the parlors of the church and greeted Mr. and Mrs. Stevens. An informal evening was enjoyed, and all went home feeling that the new relations of pastor and people were very pleasantly established. The church here is in a hopeful condition, and all are looking forward to a year of added blessing and usefulness.

Plymouth Avenue Church, Oakland.—Services were held in the auditorium Sunday for the first time in two weeks. And a very pleasant audience greeted Secretary Singer, who occupied the pulpit in the morning. The church has been reshingled and the walls of the main building retinted and a new carpet laid on the floor of the auditorium. The improvements add materially to the appearance of the church, especially the interior. The outlook for Plymouth Avenue grows brighter all the time.

First Church, Pasadena.—Rally day services at this church were largely attended. The Sunday school is prospering under the leadership of Dr. J. E. Jones, who was elected to fill the vacancy caused by the removal of Prof. Hamilton to Covina. The C. E. society has sent thirty Spanish New Testaments to the Mexican camp at North Pasadena. At a recent business meeting the trustees were instructed to take steps towards the disposal of the present property, but there was a demand that the present field be not entirely abandoned. It is hoped that Dr. Meredith will accept the call to retain the pastorship.

Niles.—Two members were added to the church by letter at the October communion. The Men's League connected with this church holds a monthly business meeting on the first Sunday of each month after the evening service. At the last meeting they voted to wire the church for electricity and to assume the expense of lighting for one year. They are arranging for a course of lectures during the season, Dr. E. R. Dille, Rev. William Rader and Rev. S. R. Wood being among the speakers. Rev. W. B. Bair begins a series of evangelistic meetings with the church October 11th.

Kenwood.—Last Friday evening the pastor and wife were given a leather wedding party by the friends and members of the church. The whole thing was a pleasant surprise. The social hall was beautifully decorated and seven tables were spread for nearly a hundred people. After the first breath was caught it was taken away again by the presentation of a beautiful carriage robe and handsome harness.

### Washington.

Westminster Church, Spokane, Washington.—The pastor, Rev. George R. Wallace, delivered the opening address at the beginning of the school year in the State Normal, Cheney. Others who participated in the opening exercises were Senator Hallett and Representatives Wells and Whitney. Seven new members were added to this church at the last communion. An encouraging feature of the fall work is the large number of new families associating themselves with the church.

## NOTES AND PERSONALS.

The church at Sebastopol has organized a Kingdom Extension Society.

At their Monday meeting the ministers of San Francisco and vicinity welcomed Prof. Buckham of the Pacific Theological Seminary, and listened to an earnest address from him on the coming revival. Rev. Walter Frear will speak at the next meeting.

The company that gathered in the First Congregational church Monday evening to honor the memory of Jonathan Edwards was not large, but it was representative not only of Berkeley but also of surrounding towns. Dr. McLean's introductory remarks were fitting and beautiful. The lecturer of the evening, Rev. Henry Kingman of Claremont, in his thoughtful, earnest words, did not hesitate to condemn the strange way in which this great mind viewed the sovereignty of God; while he exalted him as the seer who "cultivated the presence of God, who in our day is able to make solemn the souls of his readers with thoughts of the nearness and majesty, the loveliness and holiness of God.

## THE GRACE OF KINDNESS.

When the wise man would give for all time that picture of a true woman, which has been an inspiration to such a countless multitude of noble minds, he not only describes her diligence: "She seeketh wool and flax and worketh willingly with her hands, and her compassion she stretcheth out her hand to the poor,

yea she reacheth forth her hands to the needy," but he says also: "In her tongue is the law of kindness." The true soul does not put on kindness as a cloak or as an ornament for a special occasion, but this blessed spirit wells up from the center of the Christlike heart. It is the spirit of him who came to set us an example, who was gentle, easy to be entreated, full of kindness. Oh to have the perfume of the blessed spirit of kindness filling the home each day, words cannot express its blessedness nor tell its far-reaching transforming power; it makes that home, be it high or lowly, like the place where the good man meets his end, "Close on the verge of heaven." And be sure of this, there is a kindness taught of God to the heart that is able to meet every test. So then when we see the smile and hear the pleasant voice, we want to know is it the same all the time, in storm as well as in the sunshine. For it is with kindness as with every noble virtue, its beauty and blessedness shine out most clearly when it is tested. Its power is seen, not when everything helps it on and makes it easy, but when opposed by selfishness, neglect, and evil, it rises up above them all and still sends forth its blessings.

## TEMPERANCE NOTES.

Archbishop John Ireland utters a most far-reaching and timely blast concerning the sorrows and deprivations caused by drink. He says: "The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up, I ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing?"

The Independent sums up in a comprehensive manner the workings of the prohibitive measures in the state of Kansas and at the same time makes a comparison of Kansas under no-license and Nebraska under license. It says: "Prohibition by constitutional amendment has been in force, more or less, in Kansas for twenty-one years. which is time enough to test its value. The statistics which have been gathered are full of interest. In five of the 105 counties the prohibitory law is not enforced. These five counties have 17 per cent. of the population and furnish over 30 per cent. of the crime. The population in these twenty-one years has increased from 996,616 to 1,470,495, while the number of prisoners has decreased from 917 to 788. That prohibition is generally enforced appears in the fact that the United States collects in Kansas only $7700 for each 100,000 inhabitants, while in Nebraska, not a prohibition state, it collects $252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three. Kansas, while purely an agricultural state, is one of the most prosperous in the Union, and can afford to spend two million dollars annually on her schools. She saves it in beer and whisky."

A board school teacher, writing to the Daily Mail of London, which paper wished to ascertain how many of his school of four hundred boys were smokers, took the trouble to examine their hands. Discarding doubtful cases, over thirty boys, some of very tender years, proved by the discoloration of the fingers to be habitually addicted to the cigarette. All of these thirty boys, with a solitary exception, were worthless as scholars, dull of memory, and practically devoid of anything resembling moral principles.

President Diaz of Mexico, with his undisputed official and personal power, surpassing that of many a European or Asiatic autocrat, is suppressing gambling and drunkenness in Mexico with a stern hand. Fashionable clubs and rural country fairs alike have had to give up the pernicious customs which the great statesman has been aroused to combat chiefly, apparently, because of the evil wrought among youth whom he desires for the army and as toilers in the industries which European and American capital are establishing on a large scale in Mexico.

The German association for the investigation of mental disease has been making inquiries about the influence of drinking customs on mental disease. According to the report of results obtained by this organization, out of every 100 cases of mental disorder in state asylums seventy-three per cent. are the result of intemperance, either personal or inherited. Last year 340 persons afflicted with mental disease took their own lives, of whom 298 were drunkards or the children of drunkards. Among these 340 persons were twenty-seven children, all addicted to drink. The 340 mad persons who killed themselves last year killed, besides, eighty-nine persons, of whom fifty-two were their own children. The statistics of the past four years show that lunatic mothers have killed four times as many of their own children as lunatic fathers. In all cases where a mad woman has killed her child her madness is caused by drink.—The Ram's Horn.

## TOMMY'S DREAM.

Tommy had a curious dream one night. He had been kept in from play to help his father. But, instead of being proud to think that his father wanted his help, he was very cross about losing his play—so cross that his father quietly remarked he would not ask him to stay in again.

When he lay down to sleep that night he dreamed that two angels were sent down to earth to make a record of all the nice loving things the boys and girls were doing. One angel was to take note of the big things that were done, and the other was to write down all the little, unnoticed deeds of life. They parted as they reached the earth, and, when they met again on their way back to heaven, they compared notes. One had scarcely filled two pages of his book.

"There are not many conspicuous things done after all," he said, in explanation.

"I have scarcely found time to write down all that I have seen," said the other angel, and he showed a little book filled from cover to cover with the record of loving little deeds.

Tommy's heart stood still, and he thought, "My name must be there, too, for it was a nice thing to stay in and help father."

Then he heard the angel explaining why there were some boys and girls he did not take any notice of at all. "They did nice things," he said, "but they were so cross about it and so unwilling, that I could not write them down. For you know I was told only to record the loving deeds of life."

Then Tommy woke up, and as he lay still and thought about it, he knew that he could not possibly have been in the angel's book that day.—Ram's Horn.

## MARRIED.

By the Rev. W. H Cross at Sebastopol, Oct. 4, 1903, Arthur S. Phillips (son of Rev. John Phillips) and Eva Elizabeth Hays.

## Arise!

By B. F. M. Sours.

It is morning bright; it is rosy light,
And the gladness is on its way;
The stars have gone; it is early dawn,
Of a bright and joyous day.

Arise! arise! for the glowing skies
Would shame a lazy soul,
As from the hills, whence the bird song trills,
The shadows backward roll.

It is day—'tis day! from far away
The glory gleams afar,
And gladness swells o'er rocks and dells
Beneath the morning star.

Arise! arise! for the glowing skies
Call men to the fields of toil.
Why, then, repose for another doze,
Day's clearer head to spoil?

Arise! arise! for the sunny skies
Are saying, "Up! away!
The stars have gone; it is early dawn
Of a bright and rosy day."

Let the gloom of doubt with the night fade out;
Let the sunlight of Love shine in;
For the night is gone; 'tis the heart's true dawn—
There are sheaves for the morn to win.

Mechanicsburg, Pa.

## Speak Up, Boys.

Next to standing erect and having a manly bearing, I like to have a boy speak up when he is spoken to. He can never make a good impression if he mumbles or "mouths" his words when he is talking to others. Clear and distinct enunciation is a valuable trait for a boy to possess. I was in the office of the president of a great corporation one day not long ago, when he rang his bell for the office-boy. The boy came in a moment, and the gentleman said:

"Did you take that package over to Brown & Smith's for me?"

"Mum-mum."

"Did Mr. Brown send any message for me?"

"Mum-mum-mum."

"What did he say?"

"Mum-mum-mum-mum—"

"Oh, speak up so that I can understand you!" said the gentleman, a little sharply. "I do not know what 'mum-mum-mum-mum' means."

It sounded exactly as if the boy were saying "mum-mum-mum-mum" every time he opened his mouth. When he had finally held up his head and spoken more intelligently and had then gone from the room, his employer said:

"I really think that I shall have to let tht boy go. He mumbles everything he says so that I can hardly understand what he means. I do not like to send such a boy with messages to our customers. I like a boy who can speak up like a man. He can do that, and, at the same time, be a perfectly modest and respectful boy. Somehow, I feel rather suspicious of a boy who hangs his head and mumbles everything."

I think that a good many people have that feeling, although a boy may be excessively shy and mumble all that he says, and ,at the same time, be a perfectly honest boy; but he makes a very poor impression, and will not advance so rapidly as the boy who looks one squarely in the face and speaks up like a man when he has anything to say.

The voice has much to do with a boy's success in life, and it should be well-cultivated. There are boys who speak up so that they can be heard a long distance every time they open their mouths, who are even more objectionable than the boy who mumbles. An over-loud, brassy voice, with a kind of defiant ring in it, is extremely unpleasant, and is sure to make a very bad impression. A voice with a whine in it is irritating, and an insolent tone of voice has told against more than one boy when he has been in search of a position. The voice that is clear and distinct, and, at the same time, deferential, is the voice that makes the best impression. Don't mumble, don't "meech," don't whine, and don't use an insolent tone when you speak.

You may think that it is of no consequence how a boy speaks, if he does his work properly and faithfully, but I am sure that you are mistaken. There are other things to be taken into account besides doing one's work as it ought to be done, if a boy hopes to get on in the world. I know a young man nearly thirty years of age, who is very thorough in his work, and would long ago have been advanced to the position of foreman of the establishment in which he works, but for the fact that he is boorish in his manners. The manner of one's speech, as well as one's general bearing, are all considered at certain times, apart from his work. So, speak up, and acquit yourselves like men, boys!—Success.

## The Mother of Washington.

"It was due to Mrs. Washington's earnest remonstrance that George, at one time during his boyhood, was restrained from entering the English naval service," says Waldon Fawcett. "He had obtained a midshipman's warrant, and was eager to go, but he listened to his mother's entreaties, and so was saved for the great career that made his name immortal. For years after the death of her husband Mrs. Washington continued to conduct the large plantation on the Rappahannock river opposite Fredericksburg, but later purchased the little house in Fredericksburg, as the shelter of her declining years, after repeatedly expressing her unwillingness to adopt the suggestion of her daughter that she make her home at Kenmore.

"Mrs. Washington was passionately fond of flowers, and she transplanted to the garden of her new home many plants which had become her favorites during her occupancy of the habitation across the river. It was while working among these flowers that the Marquis Lafayette found her when he went to Fredericksburg to say farewell before he sailed for France. She welcomed him with the cheery greeting, 'Ah. Marquis, you see an old woman; but come, I can make you welcome without the parade of changing my dress!' This was all the apology she offered for the homespun gown and sunbonnet in which she was attired.

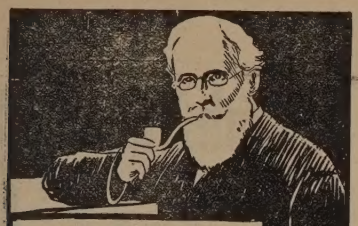
"Mary Washington was a 'home person' of the best and most admirable kind. Only once, it is recorded, did she appear in public with her famous son after the Revolution. That was on the occasion of the grand ball given in honor of the return of General Washington after the surrender of Cornwallis, and even then it was only after much persuasion that she was induced to accompany her son. Her greatest, her best, her only tribute to the liberator of America, 'I am not surprised at what George has done, for he was always a good boy.' "—St. Louis Christian Advocate.

## Dead Earnestness.

But all such as are in dead earnest to find the nearest and shortest way to the fullest union with God will care nothing for any obloquy or reproach that may fall upon them because of their unlikeness in this manner to those around them. They will devote their utmost efforts to obtain a clear comprehension of the doctrine of God's allness, and, having obtained this, will, with no less carefulness and persistency, set themselves to make its daily and hourly realization the familiar habit of their lives. To those who do this there can be nothing but swift advance and glorious enjoyment. "Every word that proceedeth out of the mouth of God"—that is, every creature and event, every arrangement of the Divine will—will give them sustenance and life, strength and joy. This is the only true way to live—"not by bread alone," not simply by detached hours and special occasions, and set times of eating, "but by every word of God."—The Land of Faith, James Mudge.

**For Distress After Eating**

Take Horsford's Acid Phosphate. It relieves immediately, by stimulating the secretion of the digestive fluid. Makes the digestion natural and easy and improves general health.



**Old Age**
**IS MADE**
**Vigorous**
BY THE USE OF
**DR. PIERCE'S GOLDEN MEDICAL DISCOVERY.**

"I suffered for six years with constipation and indigestion, during which time I employed several physicians, but they could not reach my case," writes Mr. G. Popplewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me, could not retain food on my stomach; had vertigo and would fall helpless to the floor. Two years ago I commenced taking Dr. Pierce's Golden Medical Discovery and little 'Pellets,' and improved from the start. After taking twelve bottles of the 'Discovery' I was able to do light work, and have been improving ever since. I am now in good health for one of my age—60 years. I owe it all to Doctor Pierce's medicines."

### The Communion of Saints.

To the early Christians the doctrine of the communion of saints meant that every faithful soul was included vitally in one vast spiritual communion which death had no power to dissolve or touch; it indicated and emphasized a union too real, too profound, too spiritual to be suspended or disturbed by the accident of physical dissolution. From this doctrine sprang the medieval teaching of the intercession of saints, which was but the mischievous exaggeration and perversion of the great doctrine of the communion of saints. Hidden away at the heart of that most superstitious of beliefs there is a true and lovely human feeling and Christian sentiment. We know little or nothing about the invisible country and its people, our loved ones who have gone before. But the creeds emphasize and we take to our hearts the blessed assurance that as Christ lived after his entombment, so they whom we mourn live in a blessed state; we believe this not because he rose from the dead, but because he assured us of the blessed truth. Believing this, then, can we deny to them natural affection, or believe that they who loved us on earth care for us less, remember us less, now that they have passed into the world of light, even into the bright atmosphere of the eternal home?

### Opportunities for Heroism at Any Time.

A number of years ago Frances Willard made a temperance address in Boston. During her stay in the city a young man happened to call upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days and showing him relics of their struggle. As the young man arose to depart, he said to Mr. Phillips:

"Mr. Phillips, I think if I had lived in your time I would have been heroic too."

Mr. Phillips, who had gone to the door with his caller, pointed to the saloons down the street, and his voice was keen with indignation.

"Young man," he said, "you are living in my time and in God's time. Did you hear Frances Willard last night? Be assured that no man could have been heroic then who is not heroic now. Good night."

If any young fellow in these times, is looking for an opportunity for heroism, the doors are open all around him. He can, for example, identify himself with the same cause to which Frances Willard gave their last and best years. If he imagines it will not call for fortitude, let him try it for six months, and then revise his opinion.—American Issue.

### Guided by Poverty's Hand.

It is a misfortune to the average young man to be heir to riches; it is a wholesome tonic that he should begin in honorable poverty. Poverty—I do not mean pauperism—is a stern but faithful mother of genius and success. Alas, that Spenser died in want of bread!—but, at any rate, he wrote "The Faerie Queene;" and Milton, in darkness and neglect—the inward vision of his soul being cleansed—imagined the Puritan epic. We owe the most of Scott's novels to the loss of his goods; and out of the hardness of his life, like water from the stricken rock, flowed the lyrics of Robert Burns. For the most part, the pioneers of science have been poor men, and the princes of commerce have come from a low estate. It remains forever true that the primrose path leads nowhere save to the sluggard's garden, while the steep and rugged path leads up to the stars.—John Watson, D.D.

### Companions in Courtesy.

Warm was the Irish heart of the late Lord Dufferin. Shortly before he left Canada he was walking one windy day when he came upon an old Irish laborer.

The governor stopped to have a chat, and the laborer stood bareheaded, the wind blowing his thin white hair roughly about.

"Put on your hat," said Lord Dufferin.

"Not in your excellency's presence," replied the old man.

"Then," said his lordship, taking off his own hat, "if you will expose your gray hairs to this wind out of deference for my position, I must expose mine to it out of respect for your gray hairs."—The King's Own.

To offer a divided heart to God is worse than to give a partial and incomplete love to your wife or child.

**Cable Address:**
**FOSTER CO., SAN FRANCISCO.**

**S. FOSTER & CO.**

**WHOLESALE GROCERS'**
**IMPORTERS and EXPORTERS.**

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

**26-28 CALIFORNIA ST.**
**San Francisco.**

Mail Orders solicited.
Catalogues on Application

### Truth First.

The truth is worth more than the man. The more truly a man pursues truth for truth's sake, the more does he lose sight of himself in gaining sight of the truth. Many an investigator is more disturbed about his own priority than he is about the priority of the value of the truth. Few finer things could be said of any discoverer than what has been said of the late eminent physicist Helmholtz: "He never indulged in one of those reclamations of priority into which scientific vanity is sure to be betrayed, but several times published notes to show that his own results were not so new as he and the scientific world had believed them to be." When the world is doing homage to one whom it acknowledges as its great master in science, what grim delight must he find in reminding his admirers that the truth is first, even though it compel them to regard him as second! Yet this is the true spirit, not alone for the distinguished scientist, but for every plain, obscure man, woman and child. Truth first!

### The Kind of Perfection Taught.

Have you not another objection nearly allied to this, namely, that we preach perfection? True; but what perfection? The term you can not object to, because it is Scriptural. All the difficulty is, to fix the meaning of it according to the Word of God. And this we have done again and again, declaring to all the world that Christian perfection does not imply an exemption from ignorance, or mistake, or infirmities, or temptations; but that it does imply the being so crucified with Christ as to be able to testify, "I live not, but Christ liveth in me" (Gal. ii: 20), and hath "purified my heart by faith" (Acts xv: 9). It does imply "the casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It does imply "the being holy, as he that hath called us is holy, in all manner of conversation" (2 Cor. x: 5; 1 Pet. i: 15); and, in a word, "the loving the Lord our God with all our heart, and serving him with all our strength."

Needless self-sacrifice inherits no crown.

Power is gained secretly, but is trained openly.


DONE EASILY

Going East

It is an easy matter to see the

Grand Canyon

Provided, of course, you go via the

Santa Fe

Trains on the rim

Smiths' Cash Store

You Get the Best

when you send your order here—the best that the big Cash Store can supply at the lowest prices. If you live away from San Francisco, yet wish to enjoy the benefits of constantly shopping with the best store in the land, write for our catalogues. We carry in stock a complete line of evey kind of merchandise. Wholesale rates on your fall order. Estimates given.

SMITHS' CASHS STORE, Inc.

SAN FRANCISCO

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

MRS. CLARA A. HURSSELL.

FRENCH MILLINERY,

1420 Devisadero St.

We have not only hats to suit you, but also prices to suit. Special designs and modeling a specialty.

THE

Southern Pacific

Have in Press

Four New Books

Which You Will Want to See and Then

Send to an Eastern Friend

They Are

The New Nevada

Along the Coast

Sacramento Valley

San Joaquin Valley

Fully Illustrated,

And Are

Careful Studies of Productions, Climate and Advantages.

Can be had of Agents presently, Or At

Information Bureau

613 Market St.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 153

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors